



## ANTI-SLAVERY BUGLE, SALEM, O.

democratic party has always represented, though very imperfectly, the idea of American liberty and American progress. We have drawn the lines, the struggle is commenced, and we shall probably live to see its issue. But no matter, whether we do or do not, this much we know, that when a man puts himself against principle, it is a struggle like that of the angel with Jacob; it may last an age or a night, but the man is sure to be vanquished.

The South did not annex Texas; she could not do it; she has no power; the slave power is not synonymous with the Southern slaveholders; the slave power resides in Ohio, Massachusetts, New York and Pennsylvania; in a corrupt sentiment, in a tainted Church, in a prostitute literature; in the school houses of the free States; there lies the slave power. The South, bankrupt, poverty-stricken, weak, trembling like an aspen leaf—she annexed Texas! She talk about annexing Cuba! Let her stand alone. I should like to see her get up and separate herself from her northern crutches and stand on her own legs.—The civilization of the South! Let it save itself for an hour from the gulf of its own barbarism in three millions of slaves; then I will believe it; but till then, it is you that I address, you the slaveholders and the slave power of America. It is Giddings who, when he swears to support the Constitution, professes to go out from Ohio to represent the interest of the slave. He is the slave power; it is his name and influence that is its tower of strength. The slave asks no better fate than to be placed for one moment on a fair field in the presence of the white man, in his own country, and left to himself; and he will decide the question beyond the reach of argument or of words. No, it is ourselves that are the slave power, in our breasts it rests so long as we belong to this government, so long as we link ourselves with this religious sentiment, so long do we throw into the scale of the slaveholder a character, and life, and enterprise, and energy. Let a line-of-battle ship be sent out from South Carolina into a foreign port, and let her be the representative of nothing but the slaveholding minority of that State, and see how much her cannons are worth, and how much respect she gains. It is not her thunder that startles the Old World; it is the voice of Massachusetts, Ohio, New York, and Pennsylvania, when they link in with one consent with the slaveholders of the South. It is their character that makes slaveholding possible. That is the guilt of the American Union, that it makes it possible for Calhoun to be a villain. If Giddings, if Webster, if Clay even, had not formally pledged their world-wide reputation, there could be no hope of the slaveholders and their Southern vassals existing in the civilized world.

The South is a minus quantity; it is an incubus; nay, it is more; it is a disease.

Somebody, in reckoning the strength of the Spanish monarchy put down the Lowlands and Netherlands as a minus quantity to be subtracted; it diminished rather than increased the strength of the empire. So it may be said of the South. We have in this country to overlay, to shield her, to sustain her character in order to recover herself. The capital of New England is expended in scrubbing up the execrations of South Carolina to make it decent. (Loud applause.)

The abolitionist operates against the Union for this very purpose. Our object is to draw the line. Let the Southerner stand alone in the face of the world. Do not let him call the North to share with him the ignominy; do not let him call the Northerner his slaveholding accomplice. That is all abolitionism asks. Does it ask too much of the republicanism of this Union?

I will, in conclusion, ask of you one thing, then say whether we are unjust. It is this: The Christianity of the old world, what there is of it, helps the masses; the Christianity of the Old World, like that in the days of the Apostles, is going about upsetting all things. Europe is torn to pieces by the conflict of class with class in the struggle for equality. The spirit of the Nineteenth Century is walking abroad abasing the proud and succouring the rights of the humble. The spirit of the Nineteenth Century is dragging up into the sunlight of God's blessing these unseen classes, of whose existence the world has been so long ignorant. Well, we turn from the glad sight of European renovation, from the glad sight of Catholic vitality backward, and gaze on the Protestantism of the United States. We only ask will Protestantism be as good? will she do for one-sixth part of the people as we what Christianity is doing on the other side of the ocean for the lower classes? We only ask her to gaze on that national banner clinging to its flag-staff, heavy with blood, and clean off from its pollution. We only ask for this Christianity that presumes to know the consistent reformer of Judea, that it will be the vanguard of humanity; that it will be also the pioneer in everything good; that it will permit no aspiration of the human heart to outrun it; that it will permit no figure of the human imagination to paint so beautiful a picture that Christianity will not at least endeavor to realize it.—Beautiful idea, says the clergyman, but impracticable; beautiful theory, but you cannot carry it into life. God never permitted us to frame a theory too beautiful for his power to make practicable. (Applause.) He never permitted us to fancy

anything more gorgeous than he could create into being; and I believe that in the noble influences which he has given us, and which we call religion, in that beautiful book which has come down to us and into which he breathed the breath of life, I believe there is something more transcendently beautiful than the most beautiful imagination ever dreamed, or the wildest fanaticism for liberty ever known. I believe, too, that religion, properly interpreted, means something so high that our noblest aspirations never reached it; whereas, American religion is something in which when we come to carry out the dreams of a fruitful and vital sympathy, we have to look back into the twilight of distance to see whether she will condescend to follow us into the dreamy regions, as she terms it, of mere human benevolence. Now this is not religion, and we do not believe in it; but we mean to indite the Church and the State till we make the religion we believe in possible; with Leggett, we believe there was nothing, however right, that could not be reduced to practice; and God willing, we will reduce it to practice. (Applause.) We may die in the attempt, but we shall plant the seed in your minds, and what one man thinks, another shall say, and a third shall execute. Now distribute this truth by the way side, in your own conversation, in your preaching everywhere, spread it broadcast in faith. You may die without seeing the white harvest, but no matter for that, your children will reap it;—your grand children, if not before, will witness the realization of these hopes of ours, and the fugitive slave, when he comes to Massachusetts, will not have to appeal to the humanity of New England; he will stand erect on the soil of the pilgrims, and proclaim his liberty by law.—Until that is done, the Anti Slavery work is never finished; until that is accomplished, until this hold of the tyrant is broken, until New York and Massachusetts are made to break away from their sister States, and sweep away into an orbit of their own, circling round the magnificent principle of American progress for their central sun, acknowledging no distinction of race, welcoming every man in their soil, proclaiming that when they cease to protect the rights of their citizens they cease to be a Government—till they can do that, there is no safety for the slave, there is no end to pro-slavery aggression, there is no end to Anti-Slavery war. Accomplish that, no matter what it costs. Fear not what goes down in the struggle; nothing of good will go down. If the church is divine, it will tower like the rock in spite of its pro-slavery character. (Applause.) If the State is divine, it will survive, whatever effort is made to prevail against it; if it is an organization of hell, then it never can survive the onset of right and truth. Nothing that God ever touched or baptized can yield to man's attack.—Whenever you attack an institution which our fathers acted upon, if it is of God, it will live; but if it dies, it is not of God, and far better it is to be rid of it. Whether that be the American church or State, I shall fold my arms in confidence, knowing that whatever sincere convictions God has planted in my heart, whatever, with a good motive, he has allowed me to do, whatever truth he has given me to proclaim, it can do no harm to his universe; for, when He, in his infinite wisdom marked out the lines of truth and duty, He saw that the right should be always expedient, and that nothing good should ever suffer from the influence of the efforts of a good man. (Applause.)

*From the Christian Citizen.*

*Execution of Washington Goode.*

*ATTEMPTED SUICIDE.*

The extreme penalty of the law was visited upon this unfortunate man in the jail yard at Boston on Friday evening last, the high sheriff of the county having overcome his conscientious scruples in relation to the part he was required to perform in the awful ceremony.

We learn from the Boston papers, that on the night previous to the execution, Goode attempted to take his own life by opening the veins of his arms. It seems that the prisoner had procured a piece of glass with which he made deep incisions in both arms, and when found was completely saturated in blood, and scarcely able to articulate a word in consequence of the exhaustion of the vital fluid.—This was something which could by no means be tolerated; the right to kill Washington Goode was vested in the civil authorities; his life must be taken away by others, but it was highly criminal that he should take it himself; and so the physicians were called, and the hemorrhage was stopped. The proceedings of the morning of the execution we copy from the report in the Boston Herald.—Can any one read this blasphemous blending of religion and murder, of psalm-singing and neck-breaking, of praying to God and acting the demon, without a blush for the Christianity of the 19th century, which tolerates and sanctions such abominable deeds?

At twenty minutes of nine o'clock the Rev. Mr. Taylor addressed the Throne of Grace in behalf of the prisoner. He prayed fervently that our Heavenly Father would look in mercy upon the man whose hours were numbered—that he would pardon him for his crime, committed against the laws of heaven and earth—that He would judge him as one who had sinned from the frailty of human nature, and as one who had repented sincerely for the sins which he had committed. He prayed that the

sheriff, whose duty compelled him to perform the sad office of his executioner, might be blessed, in that he obeyed the law and command of the Executive. He prayed that all the officers might be blessed in the execution of their duty. He closed his exhortation with a hope that this might be the last crime that should be committed in our beloved State.

After Father Taylor had concluded his prayer, the persons who were present sung Old Hundred, at the conclusion of which the persons invited by the sheriff to witness the execution, formed in the body of the building, and awaited the action of the Sheriff. At twenty-five minutes after nine o'clock, the procession proceeded to the gallows, Goode being carried by Constables Spoor and Stratton in a chair, being unable, in consequence of his exhaustion from loss of blood, to walk.

"When the procession arrived at the scaffold, the prisoner was seated in the chair under the gallows and the rope adjusted around his neck. Sheriff Eveloth then read the warrant from Governor Briggs, ordering him to execute the sentence of the Supreme Judicial Court upon Goode on the 25th of May, between the hours of eight and eleven. The Sheriff was very much affected, and his kind heart seemed to combat with his sense of what he read the letter.

"Having concluded the order, he turned to Goode and asked him if he wished him to say anything, but the prisoner was too much exhausted to reply; two feeble moans only escaped him; his eyes were upturned toward the skies, and fixed vacantly upon the void above. At fourteen minutes before ten o'clock, Deputy Sheriff Jabez Pratt cut the rope which sustained the platform, and the unhappy convict fell the length of the rope, which, tightening with his weight, choked him instantly. A slight snap was heard by those who were nearest to the platform, giving indication that his neck was broken. Two or three convulsive movements followed, and the body swayed to and fro with the impetus given it by the fall. At nine minutes of ten o'clock it was observed that the shoulders of the unhappy man were drawn up twice convulsively and then all was over.

At ten minutes after ten o'clock, a physician was requested to examine the body and see if life was extinct; this was done, and Goode was declared to be dead. The Sheriff then ordered him to be placed in a plain black coffin, and he was taken away by the attendants. Thus concluded the last act of this terrible drama."

### COMMUNICATED.

[The following letter is from an aged Friend, whose desire is, while he remains here, to faithfully bear witness for the truth.—EDS.]

**RESPECTED FRIEND JOSEPH EDEGERTON:**

A pamphlet has, within a few months, come into my hands, purporting to be an epistle written by thee, and approved by the Meeting for Sufferings of the Ohio Yearly Meeting, and thence sent to Indiana Yearly Meeting for Sufferings for 1819, & by that meeting adopted and reprinted.

Now, in a portion of that pamphlet which treats of slavery and intemperance, there are a few things that seem to me erroneous. I take the liberty to notice them. That part of the epistle under notice begins thus:—

"And dear friends, as we have seen clearly that we must not run in our own time and will in the great duty of worship, so neither can we in the support of the other testimonies which are next to us—for in doing we should be denying him the right of being Head over all things to his church."

I suppose we shall agree that a minister, when attending a meeting for public worship, as he cannot see into the hearts of his audience so as to know what they need, should wait to be divinely and immediately instructed by Him who knows the hearts of all men, and consequently knows what they need. But when I see the drunkard evidently intending to become intoxicated, is it my duty to wait for a special revelation to direct me to attempt to dissuade him from his purpose?—If I see my neighbor planning to return an escaping fugitive into slavery, how long ought I to wait to be properly qualified to tell him of the danger he is in, or to provide ways and means for his further escape?

I know thou hast said but little about waiting, but as thou hast advised us not to run in our own, we must wait for the right will and time till we find it, or else not run at all.

The Epistle proceeds:

"Joining with those who do not believe in the immediate direction of Christ in such matters, and, therefore, do not wait for it, you will be very likely soon to become like them."

This forcibly reminds me of a saying of William Penn, viz: "Alas for Friends whose religion sets so loosely upon them as to be in danger of being rubbed off by coming in contact with the people of the world." Has any thing appeared that shows that any Friend has had any of his religious rubbed off by joining in the anti-slavery ranks? When I reflect with what horror Friends view the mixing of their members with abolitionists, and the entire quiet and perfect indifference with which they view their mixing at elections, where they assist in clothing men with power to make war when and with whom they please, and also to clothe a slaveholder

\* We are not certain we have copied the year correctly, but presume it is right.—PRAIRIE.

with power to command armies, I confess that I fear that the spirit of slavery and the spirit of war have rubbed off their religion, or, at least, their Quakerism. It is true, as thou sayest, that "the present is day of great excitement on the subject of slavery," and I rejoice in it. There was a great excitement which resulted in establishing the Christian religion; another at the introduction of Quakerism. Who complained of those excitements? The chief priests and pharisees were as much alarmed about the first, as thou art about the present one; and the Boston religionists would not rest until they had hanged four of the reformers, but I do not recollect that any of the professed reformers raised their voices against those excitements. But there are many of the professed reformers of this day beside thyself who are laboring to stifle the present one.

The Epistle again says:

"Our blessed and holy Head is calling on us to keep close to Him in a body, out of the excitement, the whirlwind, and the fire."

Why dost thou use the words "whirlwind and fire" in this connexion? They denote disorder and anger—canst thou charge such things to abolition societies? I have seen more of it in one Monthly Meeting of Friends than in all anti-slavery meetings I ever attended. And that disorder arose solely in consequence of two Hicksites peacefully attending there. But how extensive is this! call thou speakest of as made by our holy Head? Is it to Friends alone, or is it to all to whom "the grace of God that bringeth salvation hath appeared"? I can hardly believe our "holy Head" is so partial as to call Friends only. But if He calls all to whom the said grace had appeared, art thou willing to mix with them? Wouldst thou like to mix with Baptists, Presbyterians, Shakers and Hicksites? &c., &c. The answer to this question appears in almost the next sentence, where it is said that if we join with those who do not believe as we do, it will fare with us as the prophet declared of Ephraim, "Ephraim, he hath mixed himself among the people; strangers have devoured his strength and he knoweth it not."

Now, although Friends may innocently mix with abolitionists and lose no strength, but have encouraged those with whom they mix to adopt those testimonies which many Friends have forsaken, yet I think they may have mixed to great disadvantage, as in the case of elections. That they have lost strength by this mixing, is evident from their being unable to bear the cross of supporting their testimonies against slavery and war. And that they are insensible of having lost their strength, appears by the soft answers they give to those queries touching the testimonies just named, and by their strict observance of certain rites and usages which were comfortable and useful in their better day, but very awkward when unaccompanied by those ancient testimonies of original Quakerism.

Speaking of slavery and intemperance, thou sayest:

"I rejoice that the Lord has prospered the work so far, and opened the hearts of the people so generally in the community to see the iniquity thereof."

Did this glorious prosperity occur, thinkest thou, without an excitement? No, verily. And this is the very excitement that so vexed thee—yes, this is the excitement which thou tellst us that the Lord has laid a necessity on thee to warn us to keep out of. I have often thought, when reading that part of thy epistle under notice, that if, instead of claiming Divine authority for writing it, thou hadst prefixed the following text, it would have been better, viz: "But to the rest speak I not the Lord."—I Cor. vii:12. This glorious prosperity, at which I rejoice as well as thyself, never would, never could have taken place without an excitement, any more than thou couldst make the tour of the United States fast asleep.

The Epistle continues:

"With gratitude, humility, and fear be it known, the Lord hath made way for us, and given us a good degree of place in the hearts of those in legislative authority."

And who are those legislators? Are they not chiefly slaveholders and their abettors? Have not those who nob abolitionists as good a degree of place there as Friends have, thinking of whom all men speak well, will it not be as woful for those to be spoken well of by such as uphold the system of trading in "slaves and sculls of men"? I should have been astonished at finding any Quaker so "grateful for a place in the hearts of such men," had not I found in the preceding lines at what a vast distance thou hadst placed thyself from abolitionists; for it seems that after learning this, no one need doubt that if thou wast to find them actually casting out devils, thou wouldest, as the other disciples did, forbid them "because they followed not us." O Joseph! after reading thy tacit charge against anti-slavery people of producing "whirlwind and fire," nobody ought to marvel, let what would come next.

Had thy Epistle remained but the act of an individual, it might have passed unnoticed; but when I see it sanctioned by a Yearly Meeting of Orthodox Friends, I confess I fear that genuine Quakerism is becoming but a matter of history.

JAMES EASTMAN.

Fayette Co., O., 5th mo. 21, 1849.

Ravenna, Monday Evening,  
June 4th, 1849.

**Friends Editors:**

Allow me to say a few words respecting an Anti-Slavery meeting held in Randolph on Sunday last, June 3d. There was a very fair attendance, and the best possible feeling prevailed. I have seldom attended a meeting where better spirit was exhibited,—all seemed to be of one mind. Notwithstanding the meeting was "free," there were a few who were obliged to do the talking; but as the talkers were very well calculated for the work, all were satisfied. Among the few who did speak, I am pained to say, there were no ladies. "Although a goodly portion of the audience were ladies, not one of them was "moved" to speak. Why was this?—Why will not Anti-Slavery women talk in our meetings? Why will not woman exercise her privilege—her right? I heartily wish there were more Lucretias and Abbeys! If there were, we should see quite a different state of things.

But I digress. Marius Robinson, of Marlboro', was present, and entertained the meeting in his peculiarly happy style, with some very pertinent and truthful remarks. Mr. R. is one of the pioneers in the cause of humanity, and has long labored in the Anti-Slavery vineyard. For his adherence to the cause of the slave, he was favored with a coat of tar and feathers in the town of Berlin, Mahoning Co., some twelve or fourteen years ago. Mr. Robinson was followed by friends Studman, Case and Smally, who always speak well, and to the point. They showed the inconsistency and wrong of supporting the present pro-slavery churches of this land in a manner which could not be misunderstood.

It would be foolish in me to attempt to give a synopsis of the remarks which were made;—all were well-timed, and calculated, in an admirable manner, to further the cause which we have so near at heart. The meeting closed in the same good spirit that it convened—each feeling that an efficient blow had been struck for the liberation of the slave.

Yours, as ever,  
**SPECTATOR.**

### Anti-Slavery Bugle.

SALEM, JUNE 8, 1849

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS." Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chestnut sts.

### ANNUAL MEETING OF THE Western Anti-Slavery Society.

The Seventh Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at the Grove Meeting House or vicinity, two miles North-West of New Garden, and eight miles South-West of Salem, on Tuesday, Wednesday, and Thursday, the 19th, 20th, and 21st of June, commencing at 10 o'clock, A. M.

The Annual Meeting of the Western Anti-Slavery Society should be emphatically a gathering of the Abolitionists of the West. The doctrine of "No Union with Slaveholders,"—the motto which the Society has inscribed upon its banner—is every year more and more commanding itself to the reflecting minds and true hearts of the Northern opponents of Slavery. Every movement upon the part of the government, every struggle which the Northern people make to free themselves from the power of slavery, but shows the hopelessness of all efforts to win the freedom of the slave or to regain their own rights so long as they own allegiance to the United States Constitution.

Let then all whose eyes have been anointed to see the sinfulness of sustaining this pro-slavery government, assemble at New Garden, and reiterate their testimony against that "covenant with death and agreement with hell,"—let them rally to the support of that movement whose existence is necessary to preserve its purity the anti-slavery faith. This is no time for lukewarmness or indifference. Every human soul that hates slavery should now, if ever, speak out.—The conflict is waxing hotter and hotter, and high above the sounds of the battle should be heard the noblest rallying cry of the hosts of freedom—"NO UNION WITH SLAVEHOLDERS."

It is expected that HENRY C. WRIGHT, of Philadelphia, and OLIVER JOHNSON, of Massachusetts, will be present on the occasion; and it is hoped that other Eastern friends will be there, to participate in the proceedings. But whether or not we have aid and counsel from abroad, let each come prepared to do his duty, and no anniversary ever held in the West, will exceed this in interest.

BETSEY M. COWLES,  
Recording Secretary.

Executive Committee.

The Committee will meet on Monday evening, June 18th, at 7 o'clock. It is hoped there will be full attendance, and that the members residing at a distance will so make their arrangements for going to the Annual Meeting that they can be present on that evening.</p

## ANTI-SLAVERY BUGLE, SALEM, O.

upon the doctrine that all men are equal and have an inalienable right to liberty. War against monopolies is the avowed mission of the latter, and the former assumes the protectorship of home industry—claiming to be the guardian of American labor. Slavery is a monopoly—Slavery is a war upon the rights of the American laborer; but Whiggery and Democracy are the allies of slavery; allies, without whose timely aid it would have long since fallen forever. These parties trample upon the doctrine they profess to honor; they go in among the people, whose rights they pretend to so highly regard, lay hands upon every sixth man, woman, and child, and dispose of them to the highest bidder. These two political organizations are so nearly balanced, that for either to throw itself into the anti-slavery movement would ensure its own destruction; and it is for this reason the Whigs and Democrats are not with us—because their practice is the opposite of our practice, because they tolerate slavery and we oppose it, because they honor slaveholders, and we abhor them, because they love party better than principles, success better than truth, General Taylor and General Cass better than he who created and sustains the Universe.

Why are not the Free Soilers with us?—They talk loudly of the curse of slavery, and the blessings that the free labor of free men, plants upon free soil. Why are they not with us? Why do they throw themselves—body, soul, and spirit—into the great movement of the age, and strive to make the nation's soil and laborers all free? Because they are pledged to act within constitutional limits, because their object is not to extirpate but confine slavery within the present United States, because they are willing to have seventy thousand victims sacrificed every year if they can only prevent an increase in the number, because they swear by the great I AM that they will return the fugitive slave to his master, and shoot down the rebellious bondman, because they adhere to the Constitution, and through it, give to slavery "solemn guarantees" that they will sustain her authority.

These are some of the reasons why the people are not with us—why they choose rather to obey the requirements, and acknowledge as rightful, the authority of a pro-slavery Church and State—why they prefer false Expediency to unchanging Right, the favor of man to the approval of God. But though the people are not with us, we know that the spirits of just men made perfect are with us, that all the holy angels are with us, that the excellent of the earth are with us, and that the better nature of man is with us; and we feel that that nature will eventually triumph over the baser passions, bringing the soul into harmony with the Divine Spirit of Love which pervades all space, and then THE PEOPLE WILL BE WITH US.

To those expecting to attend the Anniversary.

Strangers from a distance, attending the Anniversary, who arrive in the neighborhood the evening previous, and have not, already, places to stop for the night, will please call on the following persons who will assign them such. Those from the North via Salem, call on John W. Fawcett, about five miles from Salem, and three from New Garden. Those from the North-west via Damascus, call on B. or O. Hambleton, at Hambleton's mill, five miles from Damascus, and three from New Garden. Those by the way of North Georgetown, call on Stephen Fugate of that place.

Those from the West, by the Canton and Lisbon road, and also those from the East by the same road, and from the South, by Hanover, call on D. or I. Johnson, of New Garden.

Further arrangements for the accommodation of the Friends during the Convention, will be made known on the first day of meeting.

### The General Assemblies.

The sessions, both of the Old and New School Presbyterian General Assemblies, have been brought to a close. Whether the action of these bodies upon the subject of slavery has been such as greatly to offend the South, may be inferred from the propositions and resolutions they respectively adopted.

The Philadelphia "North American," speaking of the proceedings of the New School body on the last day, says:

"The special committee on the subject of Slavery made a report, which was received with much solemnity, the impression seeming to prevail that trouble was to be anticipated from the agitation of the matter. The report was upon memorials from four synods, thirteen presbyteries, one church, and one individual, all asking the freeing of the church from all participation in the sin of Slavery, one presbytery even threatening secession, unless something was done for that purpose. The report was quite an able one, recommending that the action of all the former Presbyterian Assemblies be reiterated, and from the extracts they made from the minutes on the subject, they educed the following propositions, which they recommended to the adoption of the Assembly:

1st. The right of man to civil liberty. 2d. Slavery is unrighteous and opposed to the interests of all concerned in it. 3d. The day of Christians to use all

righteous endeavors to effect the extirpation of the evil.

4th. Enjoining upon Christians to abstain from buying and selling slaves, undue severity to them, or the separation of the members of families, by any act of theirs.

5th. The Assembly knows of no members of the Church participating in the evils alluded to, but if there are any, the attention of the proper church judicatory is called to the same."

Pending the motion to adopt, the following substitute was offered:

*Resolved*, That Slavery is a great sin before God and man, and should be treated by the Church in the same way as other gross immorality.

This, however, did not suit the Assembly—they greatly preferred the language of the report. It was more kind, and courteous, and conciliatory to call all Orthodox men-stealers "christians," and enjoin upon them to abstain from "undue severity" to their slaves, allowing due severity to run its free course and be glorified. The first three propositions are unexceptionable; but standing in the connection in which they do, they are evidently designed to be understood only in a Pickwickian sense. To talk about slavery as unrighteous, and yet permit their church-members to hold slaves and breed slaves—uttering no word of censure against the practice, is an absurdity worthy of an ecclesiastical body.

In the Old School body, we understand the vexed question was disposed of in a very brief time. The following resolutions are the sum and substance of all the bondman may expect from that great assembly of orthodox slaveholders and their abettors.

*Resolved*, That the principles of the Presbyterian Church, on the subject of slavery, are already set forth in repeated declarations, so full and so explicit as to need no further exposition.

*Resolved*, That in view of the civil and domestic nature of this institution, and competence of legislatures, alone, to remove it, and in view of the earnest, inquiring and deep agitation on this subject we now observe in one or more commonwealths of our country, where slavery exists; it be considered peculiarly improper and inexpedient for this General Assembly to attempt or propose any measure in the work of emancipation.

*Resolved*, That all necessary and proper provision is already made for the just exercise of discipline, upon those who neglect or violate the mutual duties of master and servant; and the General Assembly is always ready to enforce these provisions when the unfaithfulness of any inferior court is made manifest by record—on appeal, or complaint.

*Resolved*, That we rejoice to believe that the action of former Assemblies, so far from aiding or allowing the iniquitous oppression of man by his fellow man, has been steadily promoting amelioration in the condition of Slaves, by winning the confidence of masters in our freedom from fanaticism, and by stimulating the slave and his master alike to labor in the religious instruction of the blacks.

*Resolved*, That it be enjoined on Presbyteries situated in slaveholding states, to continue and increase their exertions for the religious instruction of the slaves, and to report distinctly in the Annual Assembly the state of religion among that class of their population.

The vote for the adoption of these resolutions was almost unanimous. The following Protest was, however, entered against them:

The undersigned, claiming the right guaranteed to him by the form of government of the Presbyterian Church, feels himself imperatively called upon from a sense of duty to God, to the Church, and the slave, to protest against the judgment of this Assembly, as expressed in the report adopted by it, on the subject of slavery.

The reasons for this protest are as follows:

1. The true position of our Church in regard to this subject, which is one of overwhelming importance, is not known with certainty, either by all its ministers or members or the world at large. Some affirming that the Church sanctions slavery as an institution having the moral approbation of God; and others that it condemns it.

2. The fact that there is a spirit of "earnest inquiry and deep agitation on this subject," instead of rendering it "improper and inexpedient" for this General Assembly to express its sentiments definitely upon it, is in the opinion of the undersigned the very reason, why its sentiments should be expressed, as by this means the members of the Church would be enabled to know their duty as moral subjects, in connection with the great question. It is the light of the divine truth alone, shining through the living organization of the Church, that is competent to instruct and stimulate the masses in regard to the scriptural duty of "bearing every yoke and letting the oppressed go free."

3. The provision that is referred to as being made for the just exercise of discipline upon those who neglect or violate the mutual duties of master and servant, seems to recognize the righteousness of the relationship of slavery. Besides the slave, as long as he is a slave, from the nature of the tenure by which he is held and because of the light in which his condition is regarded by all masters, cannot possibly convert before any of our ecclesiastical courts, the master or other Church member. How extraordinary it

would appear, should a slave present himself in the General Assembly as an appellant or complainant against some wrong inflicted upon him, by one assuming to himself the dignified title of master!

4. The action of some of the former Assemblies, instead of benefiting the slave, it is feared has given relief to the consciences of slaveholders, which had already begun to cry out in thunder tones against their wrong in holding in bondage beings whom God created in his own likeness, and whom Jesus embraced to his warmest sympathies and love. While this action is giving relief to some minds, it is driving many others to separate themselves from the Church that was once dear to their hearts.

5. Presbyteries cannot give or adopt means for imparting religious instruction to the slave, since under the dispensation of grace, as we are taught by the example of the Son of God, there must be an expression of kindness that will make every sacrifice before the truth can be received in love, and become the power of God unto salvation. There is no kindness, unless in the hearts of man to his fellow-man, unless the right of self ownership is first recognized. This being the first and greatest demand of the law of love and common-sense justice.

6. There does not appear to be in this General Assembly as expressed by the report, that sense of the magnitude of the evil of slavery, which the nature of the case would seem to warrant. It is thought to be a privilege granted with reluctance, to some few to look at the subject at all, and speak their sentiments upon it, and not to be the duty of all to take up the subject, and give to it that degree of earnest and prayerful attention which it is receiving at the hands of every other ecclesiastical organization and every form of civil policy, where Christianity has quickened their sensibilities and affected their legislation.

EDWIN H. NEVIN.

### Foreign News.

The caption of the items of news from Europe, brought by recent arrivals, is, of itself, sufficient to indicate troubled times ahead. The following are some of them.

**PRUSSIA.**—*Coming Insurrection in Posen.*

**SAXONY.**—*The Inurrection, Revolutionary Proclamations, Progress of the Battle, Battle of the 6th.* The fighting continued.

**HANOVER.**—*Troubles ahead.*

**BRUNSWICK.**—*Rising for Constitution.*

**DENMARK AND SCHLESWIG.**—*The Danes still loss r.*

**AUSTRIA AND HUNGARY.**—*The Russian Intervention. The siege of Corom Raisied.—Hungarian Triumphant.*

**ROME.**—*The French at Rome.*

**Error Corrected.**—We noticed, when too late to correct the mistake, that in our last it was stated that the speech of Dr. Leach before the General Assembly was made in Pittsburgh. It should have been Philadelphia, that being the place where the New School party, with which the Dr. is connected, held its sessions. The Old School was sitting at the same time in the first mentioned city.

### The Fair.

A number of persons have spoken to us concerning the suggestions made by the Ex. Com. in regard to the Fair, and expressed their approval of them. Funds can be raised in support of the Anti-slavery cause by means of a Fair, which can be secured in no other way; and as there is a debt resting upon the Society, all honorable means to effect its payment should be embraced. We are aware that in this mode of labor, as in all others, there are attendant difficulties, and room for improvement. The difficulties may be lessened and great improvement made if all who engage in it, will strive to labor to the best advantage, equalizing the prices of the articles contributed, and selling none below their market value as decided by competent judges. The fact that what belongs to the Fair is given to the Anti-slavery cause, is no reason why purchasers should expect to procure them at a less price than elsewhere; and if they are thus disposed of, the cause is unfairly dealt with.

We understand that some object to working for the Fair, because woman's labor on this subject, instead of rendering it "improper and inexpedient" for this General Assembly to express its sentiments definitely upon it, is in the opinion of the undersigned the very reason, why its sentiments should be expressed, as by this means the members of the Church would be enabled to know their duty as moral subjects, in connection with the great question. It is the light of the divine truth alone, shining through the living organization of the Church, that is competent to instruct and stimulate the masses in regard to the scriptural duty of "bearing every yoke and letting the oppressed go free."

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would appear, should a slave present himself in the General Assembly as an appellant or complainant against some wrong inflicted upon him, by one assuming to himself the dignified title of master!

From the Pa. Freeman.  
The (Hicksite) Yearly Meeting of Friends.

Though many of the members of this body, and some of its lower meetings feel a lively interest in the anti-slavery cause, and desire the Yearly Meeting to take hold of the work, the anti-reform feeling which still prevails among many of its leading members, prevents any action or progress by the Society. This meeting, like the Orthodox Society, professes to maintain certain testimonies against war and slavery, and watch over the moral character of its members; it provides money and counsel to aid the injured man; it rebukes all departures from "plainness of speech and apparel," and indulgence in vain and trifling amusements, &c., but we cannot learn, by addresses to the people, or memorials to the government; by honest rebukes to its own members, who have disgraced the name and profession of Quakerism, in voting for General Taylor; by denouncing our country's laws and constitutional provisions which violate the law of God, and make it a crime to hide the outcast and help the needy; by appointing any committees, or appropriating funds for the benefit of our enslaved brethren; or by recommending its members to an active interest in the anti-slavery cause; we cannot learn that by these or any other means the recent Yearly Meeting has done any thing to abolish slavery, or to prevent its further extension, or even to suppress the slave market in our National Capital. Both in the Men's and Women's Meetings, anti-slavery duties were urged by individual members; and in the men's meeting an attempt was made to procure an anti-slavery committee to report upon it. This motion produced a warm debate, and brought forth some bitter opposition, and most disgraceful apologies for slavery, and though strongly sustained, it was lost, and nothing was done. We will give a brief sketch of this discussion, which has been kindly furnished us by a friend who was present.

Nicholas Brown, a travelling preacher who resides in Canada, rose to say a few words merely as information to Friends. What he was going to say he knew to be true. He had lately spent several months in the South, and his attention had been drawn to the condition of the slaves, and he had found them well fed and well clothed, and much better off than the two blacks in the Northern states. The latter were in a miserable and degraded condition. This was the case within the limits of this Yearly Meeting. It was also the case in Ohio, which was full of Abolitionists, and yet there was a law there which prevented a colored man from another state from remaining twenty-four hours in the State. He was either sent back to the slave state from which he had escaped, or hurried through to Canada where he became idle and worthless. He wanted Friends to raise the condition of the free blacks around them, before they attempted any thing more. Take the mute out of your own eye, and then you will see to remove the beam from your brother's eye.

JAMES MOTT expressed his regret at the communication he had just heard. In fact, he did not believe it was true that the slaves were better off than the free blacks of the North. Even if it were true, slavery was answerable for the degraded condition of the colored people. Besides, the testimony of Friends was not founded on the harsh treatment of slaves, but it was against the principle of holding man as property.

Dr. George Truman, in a few words, sustained the same view, expressing his surprise at the apology for slavery which had come from Nicholas Brown.

Rowland Johnson said he was not much surprised at what the Friend had said, for he had been informed by a merchant of Philadelphia, who had been present at one of his meetings in the South, that he had taken the pains to declare to his audience that he was no abolitionist.

Nicholas Brown then rose and said, he wished Friends to know that he did not care for these things. He was prepared for them, and they did not affect him. He did not feel them.

Dr. Henry Gibbons expressed his surprise and regret at the communication of Nicholas Brown. He had spent the greater part of his life in a slave State, not in the heart of slavery, but where the institution existed in its milder form, and he could not give such an account of it. He had no doubt Nicholas Brown had said what he believed, but he had gathered his view from the pampered domestics of wealthy planters whose hospitalities he had shared, and from the servants in fashionable hotels in the large cities and thoroughfares of the South. He had not been into the prison house of slavery. His picture of the free blacks was also overdrawn. A great amount of labor was spent on their instruction and improvement. But even if the slaves were so well treated and so happy, and the free blacks so miserable, it had nothing to do with the testimony of Friends against slavery. It would be just as reasonable to argue in favor of a hiring ministry, that hiring ministers are better clothed and better clothed than Quaker preachers. Elias Hicks had once dined at the house of a planter in the South, and not eating much, the planter enquired the reason. Elias took him aside and said to him: "the dinner was very good, and I had a good appetite, but to be candid with thee, it was spoiled by the reflection that it was not thine to give me." Elias could see through the thin veil which concealed from others the enormities of slavery. He was a true Quaker, and like other genuine Quakers, he bore his testimony against slavery on the ground of principle, and not on account of the treatment of slaves.

As soon as Dr. Gibbons sat down, Nicholas Brown again rose in considerable excitement, and said he wished it known that he was no advocate of slavery, but that he had seen the slave prison, the slave pen, and the block on which the slave was sold at auction and that his heart had been pained by it. He wanted it known that he had not lived on the planters—he was no beggar, but had lived on his own pocket. It did not hurt him for persons thus to fly in his face and attack him. An Englishman whom he knew, used to have a saying, "The galled horse winces." "I know them," said Nicholas, throwing out his hand towards those who had spoken, "I know who they are." He added something more, in the same strain, after which the meeting adjourned.

It is seldom our misfortune to see, in or out of the church, a sadder exhibition of pro-slavery bitterness and ignorance than is given by this Nicholas Brown. His course is the more inconsistent and inexcusable that

he claims to be a minister of the gospel—to speak from direct divine inspiration, (thus virtually charging his own prejudices and ignorance upon Infinite Love and Wisdom,) and that he has, as he acknowledged when hard pressed, himself seen the slave pens, the slave auctions, and other evidences of the monstrous cruelty of that "sum of all villainies." What a sight for the world to look upon—a Quaker preacher traveling through the North, retelling the old absurd and exploded excuses for slavery, and appeals to unchristian and unmanly prejudice, which the politicians, and some even of the slaveholders, are getting ashamed to repeat. It is notorious that the law of Ohio which he alluded to, was repealed last winter, and yet he knows so little about a subject in which he attempts to enlighten people, as to be entirely ignorant of this important fact! We are told that he said to a friend who conversed with him, that he regarded the aiding of a fugitive slave to escape as equivalent to horse stealing! That such a man should be received or tolerated as an approved minister, and publicly endorsed as a "beloved friend," and his visits and sermons called "acceptable visits" and "feeling testimonies" which were "strengthening and consoling to many minds," is anything but creditable to the Society which does it. Nor is it to their honor, that, while parties and sects, on every side, are awaking to this question, and adopting anti-slavery action, and while northern democrats, once the most servile in the service of the Government from slavery, while the governments of the old world are hastening to abolish slavery in all their borders, and while on the other hand, the slave party in our country is gathering its forces for a desperate struggle to extend and perpetuate slavery, and notwithstanding all its humane and christian professions and principles—they are silent and inactive. When every voice and hand is needed to defeat the evil plots of the slaveholders, inaction or delay is treachery—"silence is crime."

third act of the Revolution has opened.—When will the curtain fall upon its catastrophe, and the embattled nations, having buried the remains of Kings and of all Aristocracy, return in peace to their homes!—N. York Tribune.

Mr. JEFFERSON'S CHILDREN.—The articles which have recently appeared in the papers respecting Mr. Jefferson's daughter, have reminded me of the fact, that about twelve years since I saw in the Western Penitentiary of Pennsylvania, near Pittsburg, a mulatto man, a convict, whose name was Thomas Jefferson, and who stated that his mother informed him that he was a son of President Jefferson. His features bore unequivocal testimony to his parentage. The most casual observer, who had seen a portrait of Jefferson, would have recognized the resemblance, which was marked and striking. In view of this fact, and of what has been stated respecting Mr. Jefferson's slave daughter, I cannot forbear to remark that we have an incontrovertible proof of the declaration made by Mr. Moore, of Virginia, that the irresistible tendency of the institution of slavery is, to "undermine and destroy every thing like virtue and morality in the community."—Boston Tressler.

SUCCESSFUL PETITION FOR FREEDOM.—On Monday of last week the Circuit Court at Washington commenced the trial of the case of Winnie and Turner Clegg vs. Elizabeth Cocke, a suit for freedom. The petitioners gave evidence that their mistress has lived in Virginia for a period of fifteen years, during which time they have resided in this city, and hired themselves, received their wages, and a general absence of any acts of ownership on the part of the mistress. On Wednesday the jury found for the petitioners.—Christian Citizen.

### Meeting at Westville.

James Barnaby and Isaac Trescott will hold an Anti-Slavery Meeting at Lyceum Hall, Westville, on Sunday afternoon, the 10th inst., at 3 o'clock.

### Receipts.

# ANTI-SLAVERY BUGLE, SALEM, O.

## Poetry.

For the Anti-Slavery Bugle.

### THE CONTRAST.

The petty thief who steals a purse,  
Or works a depredation  
Upon a wealthy neighbor's store  
To save him from starvation;  
Is taken by the arm of law  
And to the jailor handed,  
The curse of Cain, in words of flame  
Upon his name is branded.  
  
But he steals my partner dear,  
And sells my babes in slavery,  
Is glorified for his wicked deeds,  
And lauded for his knavery.  
He robes me of my darling self,  
He takes away my earnings,  
And brands his name upon my cheeks  
With red hot iron burning.  
  
He separates the loving hearts  
Whom God hath joined together,  
He breaks the golden chain of love  
And ruin spreads forever,  
He turns the weeping wife away  
He mocks her desperation,  
And with his poisoned lips he sings  
The God of his Salvation.  
  
His is the legal trade in blood  
And his the law's protection.  
And his the C. r. i. s. t. n. 's brotherhood  
In pious church connection.  
And his the seat in congress hall  
To govern legislation  
And hear the swelling words of fame,  
Of Freedom's loving nation.

Wadsworth, Ohio, May 13.

ELLEN.

The lines below will be a balm to many a bruised and stricken heart. They breathe a spirit of trust and peace, in a melody so soft, that we might almost imagine it the dying tones of a Spirit's song.

### RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fire-side, howsoe'er defended,  
But one vacant chair!

The air is full of farewells to the dying,  
And mournings for the dead;  
The heart of Ruth, for her children crying,  
Will not be comforted!

Let us be patient! these severe afflictions  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.

We see but dimly through the mists and vapors;  
Amid these earthly damps  
What seem to us but dim, funeral vapors,  
May be Heaven's distant lamps.

There is no death! what seems so is transition;  
This life of mortal Elysian,  
Is but a suburb of the life Elysian,  
Whose portals we call Death.

She is not dead—the child of our affection—  
But gone unto that school  
Where she no longer needs our poor protection,  
And Christ himself doth rule.

In that great Cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

Day after day we think what she is doing  
In those bright realms of air;  
Year after year her tender steps pursuing,  
Behold her grows more fair.

Thus do we walk with her, and keep unbroken  
The bond which Nature gives,  
Thinking that our remembrance, though unspoken,  
May reach her where she lives.

Not as a child shall we again behold her;  
For when, with raptures wild,  
In our embraces we again find her,  
She will not be a child;

But a fair maiden in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion  
Shall we behold her face.

And though at times, impetuous with emotion  
And language long suppressed,  
The swelling heart heaves moaning like the ocean,  
What cannot be at rest;

We will be patient, and assuage the feeling  
We cannot wholly; but  
By silence sanctifying, not concealing  
The grief that must have way.

Sartain's Magazine.

### A Dancer.

He meant well enough, but was still in the way.  
As a dance always is, let him be where he may;  
Indeed they appear to come into existence  
To impede other folks with their awkward assistance;

If you set up a dance on the very North pole,  
All alone with himself, I believe, on my soul,  
He'd manage to get betwixt somebody's skins,  
And pitch him down bodily, all in his sin,  
To the grave polar bears sitting round on the ice,  
All shortening their grace, to be in for a slice;  
Or, if he found nobody else there to poster,  
One of his legs would trip up the other,  
For there's nothing we read of in torture's invention;

Like a well-meaning dance, with the best of intentions.

J. R. LOWELL.

PRACTICAL.—We once heard of a preacher who was called upon by some of his congregation to pray for rain, of which the crops stood very greatly in need. His reply was, that he would pray if his congregation desired it, but he was very sure it would not rain until the wind shifted.

TRUE.—A contemporary justly observes: "Almost the very worst thing that can be said of a man is, that he has no enemies. Let any one undertake to speak the truth but for a single day, and his enemies will multiply like the drops of the morning. In concealment lies the safety of the timid man."

## Miscellaneous.

### THE MUG OF CIDER.

BY T. S. ARTHUR.

"Why don't you go along, girl?" said Farmer Williams, speaking in a tone of impatience that was unusual to him. His words were addressed to his little daughter Mary, only about eight years old, who stood near him with a pint mug in her hand.

The child looked frightened and quickly left the room.

"It's strange how that girl acts," said Farmer Williams to his wife, "whenever I ask her to bring me a mug of cider. If I want my hat, or a drink of water, or anything else, away she bounds to get it for me, as light as a playful kitten." But, for three or four days past, I've had to speak twice or three times, when I've asked for my mug of cider."

"It is a little queer," remarked Mrs. Williams, letting her knitting-work rest for a moment or two in her lap, and looking thoughtful. "Perhaps?"

"Perhaps what?" inquired Farmer Williams, seeing that his wife paused.

"Nothing," said Mrs. Williams, as she resumed her knitting.

Father Williams had a neighbor named Gambrel, who was a poor degraded sort. He had once been in good circumstances; but drink had ruined him, and brought his family to want. No one respected Gambrel. Thoughtless and cruel boys hooted at or threw mud upon him, as he went staggering along the road; and men, when they spoke to him, did so rudely. He was a by-word, and an object of contempt or pity throughout the whole neighborhood.

A few days after Mr. Williams had remarked upon the strange reluctance shown by Mary when asked to draw a mug of cider, Gambrel went staggering past, just as the family were leaving the dinner-table.

"Oh dear!" said Mrs. Williams, as she looked from the window, "there goes that miserable creature. What an object to go home to his family. I don't wonder that poor Mrs. Gambrel is heart-broken." And she sighed as she turned away.

"Nothing," said Mrs. Williams, as she resumed her knitting.

Mary came in just then with the mug of cider, to the enjoyment of which the farmer applied himself, and in the pleasure he experienced, forgot for the time the strange hesitation evinced by his little daughter.

Half an hour afterward, as Mary sat in the porch playing with her doll, her father called out, "Come here, Molly, I want you."

Mary ran in quickly.

"Here, draw me some cider," said he, reaching out the mug.

The child's countenance, which was animated when she came into the room, instantly changed, her step lingered, and she evinced a strange reluctance to do her father's bidding.

Mr. Williams held out the mug and looked steadily and rather sternly at the child, for her conduct fretted him, saying, as he did so, "Why don't you move quick?"

There was something sad in Mary's face as she took the mug and slowly went off to the cellar.

"I don't know what to make of the girl," muttered the father.

Mary said longer than he thought necessary, but at length appeared with the mug only two thirds full.

"Why didn't you fill it?" asked Farmer Williams, with some impatience in his voice.

"I thought that was enough," said Mary, innocently.

"Enough!" exclaimed the father, impatiently. "What right had you to think anything about it, I should like to know? The next time I send you for a mug of cider, remember to draw it full."

While Mary stood thus, her father called her and said, "Come, Molly! I want you to get me a mug of cider." He had already lighted his pipe.

Mary lifted her face, and turning, went slowly toward her father, evincing the same reluctance to execute his wishes that she had before shown. As she reached out her hand to take the mug, her father saw that tears were in her blue eyes.

"What's the matter dear?" said he, kindly, putting an arm around his child, and drawing her to his side. As he did so, she laid her face down upon his knee and sobbed.

"Why, Mary, child, what ails you?" inquired the farmer, feeling surprised.

"You needn't draw the cider, if you don't want to; I can go and get it myself."

Mary sobbed a little while, and then her feelings became quiet.

"Never mind, dear," said her father, making a motion to rise. "I will go into the cellar and get the cider."

As the father said this, Mary suddenly and eagerly caught hold of his hand, and drawing him down hard, said, "Oh, no! Don't go and get it, father."

Father Williams was confounded by so unexpected an appeal from little Mary. He could not understand her. "Not get it, child!" said he. "Why, what do you mean?"

"Oh, no! Don't drink any more of it," returned the child, earnestly. Mr. Chester says you are nothing but a cider-barrel now, and will be as bad as Mr. Gaunt before five years."

"Who said that?" asked the farmer in amazement.

"Mr. Chester," replied the child, innocently. "I heard him say so one day when I was over there. He didn't know that I was just outside of the window."

"Mr. Chester said so!" ejaculated the astonished farmer.

"Oh, yes," added the child; "and Mrs. Chester says she pitied mother and me. I stole away and ran home at last as I could; and then I cried so. But you are not a cider-barrel, and won't be like Mr. Gambrel?"

"No, dear, I will not," said Mr. Williams, recovering himself, and taking his little girl in his arms. "There goes the mug out of the window!" —and he threw it out as he spoke—"so you will never have to draw any more cider for me."

"And you won't drink any more of it?" inquired the little girl.

"No not another drop!" replied the father, in the enthusiasm of the moment.

"Oh, I am so glad!" exclaimed Mary, throwing her arms around her father's neck.

Both Mr. and Mrs. Williams were affected by tears. And as soon as all had become again composed, the farmer went down into his cellar and set the taps of the three barrels of cider running.

Since that time his apples have all gone to market, and nothing stronger or more delicious than coffee has passed his lips. Mary is happy again, for she sees no danger of her father becoming like Mr. Gambrel.

bold to say, that he would become a sort in a few years, if he didn't take care. Nobody ventured to tell him this; and I don't know that it would have done any good if they had. Men like him, rarely think themselves in danger, and are very apt to be offended if any one hints at the truth.

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"She cries when her father comes home staggering, as he went along just now. Oh! I know she will cry when she sees him."

While Mrs. Williams was speaking, little Mary came and stood in front of her, and looked earnestly in her face.

"Little Maggy cries so, sometimes," said the child.

"Does she?" said Mrs. Williams, laying her hand on Mary's head. "What makes her cry?"

"She cries when her father comes home staggering, as he went along just now. Oh! I know she will cry when she sees him."

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### TOBACCO.